

ANCIENT EGYPT

1931.

DECEMBER.

PART IV.



ASIATIC AXE, P. 112.

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YEARLY, 7s. POST FREE.

QUARTERLY PART, 2s.

BRITISH SCHOOL OF ARCHAEOLOGY IN EGYPT.

MACMILLAN AND CO., LONDON
AND NEW YORK.

ANCIENT EGYPT. Net price of each number from booksellers is 2s.

Subscriptions for the four quarterly parts, prepaid, post free, 7s., or 2 dollars, are received by Hon. Sec. "Ancient Egypt" (H. Petrie), University College, Gower Street, London, W.C. 1.

Books for review, papers offered for insertion, or news, should be addressed :—

Editor of "Ancient Egypt,"

University College, Gower Street, London, W.C. 1.

WAS AKHENATEN A MONOTHEIST BEFORE HIS ACCESSION ?

THE fourth year of the reign of Akhenaten is usually regarded as the time when his religious policy came into being. This may be regarded as doubtful, as the evidence which follows seems to show that the religious outlook of Akhenaten was known, even outside Egypt, at the moment of his accession.

The letters which Dushratta, king of Mitanni, wrote to Egypt are an interesting commentary on the events of that period.

Among the Tell-el-Amarna letters there are five letters which were sent by the king of Mitanni (viz., Dushratta) to Amenophis III (Nimmuria).

They are numbered by Winckler (*Thontafeln von Tel-el-Amarna*, 1896) Nos. 16, 17, 18, 19, 20, and by Sir Flinders Petrie (*Syria and Egypt*, 1898) Nos. 4, 5, 6, 7, 8. In all these letters definite mention of the gods is made by Dushratta. So emphatic do these references appear to be, that it would seem that Dushratta believed that reverence for the gods was acceptable to the Egyptian monarch, and also that such an outlook represented a state of affairs to which Dushratta had no hesitation in referring.

Some of these references are given :—

W.16.FP.4. "Tisub, the Lord has given it into my hand and I have smitten it." (Hatti, which had been hostile.)

W.17.FP.5. (14) "May the gods permit this our friendship to prosper."

(15) "May Tisub, the Lord, and Ammon establish it as it is now for ever."

(24) "May Istar and Ammon grant a fulfilment to the wish of my brother."

(75) "May Tisub, the Lord, and Ammon escort the messengers whom we ourselves send, that they may accomplish their purpose (or reach their goal), and may they (things?) be ever as they are now." "As we have friendship now, so may we keep friendship for ever."

W.18.FP.6. (25) "May Bilit (Queen of heaven and earth) from my land and Ammon the god . . . of my brother, grant that there be an answer to the prayers (wishes) of my brother."

(19) "My brother imagined that I was somehow angry with him. Ah! may that never be. May Tisub, the Lord, never permit that I should be angry with my brother."

(35) "As people (humans) love the sun-god (Samas) even so we . . . the gods. May they so direct us, and (may they) love (us) for ever with (their) whole heart."

W.19.FP.7. (13) "I will give my daughter as a wife to my brother, whom I love. May Samas and Istar go before her. (18) May Samas and Istar give to my brother rich blessings and pure joy."

(32) "May my gods and the gods of my brother protect them."

W.20.FP.8. (13) "The decision of Istar of Nineveh, the queen of all (lands) the earth. 'To Egypt, the land which I love, I will go. Send me to it.' Now I have sent her and she is gone."

(18) "In my father's time Istar, the Queen, was taken to that land, and when she stayed there formerly people held her in high esteem. Therefore let my brother honour her ten times more than before. Let my brother honour her, and so arrange it, that she return in joy. May Istar, the queen of heaven, protect my brother and myself 100,000 years. May the Queen (of heaven) give us both great joy, and so shall it be well with us."

In these letters, which are addressed to Amenophis III, it is perfectly clear that Dushratta recognised various gods, and did not hesitate to mention the name of the Egyptian Sun-god (Samas), together with the names of others such as Istar, Tisub, Ammon, and Bilit. Amenophis III died just about the time that the messenger arrived with the letter, W.20, from Dushratta, and the messenger returned to Mitanni with news of the death of the king.

What happened after the death of Amenophis III it is very difficult to tell. If there was a co-regency, and Amenophis IV reigned jointly with his father during the latter's declining years, it is very curious that a quarry inscription at Tell-el-Amarna should bear the name of Queen Tiy only. Queen Tiy, evidently on the death of Amenophis III, took upon herself to send diplomatic messages to Dushratta, to which messages he replies, quoting Queen Tiy's words:—

"Now thou hast spoken to Gilia (the messenger) 'say to thy master, Mimmuria my husband kept friendship with thy father, and sent the (Akku) (pledge?) which he preserved, and never broke his friendship with thy father, and the embassies which they sent were not interrupted. (There was no breach in diplomatic relationship.) Now, however, do not forget thy friendship with thy brother Mimmuria (Amenophis III). Make Naphuria (Amenophis IV, Nefer-Kheperu-Ra, Akhenaten) great and protect him, and send ambassadors of joy and do not let them fail (be broken off).'" (W.22.FP.9.)

Such was the message which Queen Tiy sent to Dushratta, and to which he replied.

It is not certain that Queen Tiy actually did reign as sole regent, and from these letters it would appear that she did not.

It is admitted that Queen Tiy may have taken a leading part in many affairs of state, in the latter years of Amenophis III, but it seems evident that Amenophis IV (Akhenaten) had already begun to make *his* influence felt, even before the death of Amenophis III.

On the death of Amenophis III there was a complete change of outlook, and here it is maintained that this change took place immediately after his death.

It is of the greatest importance to notice that in the letter which Dushratta sent in reply to Queen Tiy (W.22.FP.8) all reference to the gods, which was so marked a feature in his earlier letters, now entirely disappears.

No gods are mentioned in this letter, not even Samas.

It is evident that Dushratta was anxious to continue the alliance with Egypt, and was determined to give no offence, now that the new king's religious policy had come into being.

This statement cannot be regarded merely as an argument from silence, for in the later letters addressed to Akhenaten himself, viz., W. Nos. 21, 23, 24,

FP. Nos. 11, 12, 10, "the guidance and blessing of the gods," to which frequent reference is made in the letters to Amenophis III, is carefully avoided.

In letter W.21.FP.11, which Dushratta addressed to Akhenaten, as a letter of congratulation on his accession, one would expect to find some references to the blessings of the gods, just as we find them in letter W.19.FP.7, which speaks of divine blessings upon the king, and the princess whom Dushratta sent to Egypt.

This letter, W.21.FP.11, is of considerable length, and in it Dushratta relates what have been the relations between Egypt and Mitanni in the past. He dwells upon the incident of the sending of his (Dushratta's) daughter to Egypt, but even here he carefully avoids any mention of the gods in this connection. This is very curious when this passage of the letter is compared with letter W.19.FP.7.

Dushratta lays great emphasis upon the friendship between Nimmuria (Amenophis III) and himself, and tells of his great sorrow when he heard of Nimmuria's death. He declares, however, that "when Naphuria (Akhenaten), the great son of Nimmuria by Tiy, the great wife, entered upon his sovereign authority, then I said 'Nimmuria is not dead since Naphuria his great son, by Tiy (his great wife), reigns in his stead. As far as he is concerned (Naphuria) not a word of former (agreements) will be displaced.' Now I spoke in my heart 'Naphuria is my brother. He knows how his father and I loved each other, for Tiy, his mother, who was the great wife, and the Beloved of Nimmuria lives, and will bring the matter before Naphuria.'"

This passage has been quoted at length to show how carefully the mention of the gods is avoided in places where it might be expected. No appeal is made to the gods as witnesses by Dushratta, and no divine blessing is invoked upon the reign of Naphuria.

In letter W.24.FP.10 Dushratta also emphasizes his desire for continued friendship with Egypt, and bids Akhenaten consult his mother Tiy; but still no mention of the gods is made.

Letter W.23.FP.12 is placed by Sir Flinders Petrie (*Syria and Egypt*) as the last of this series.

This letter is also of considerable length, and touches on the same subject, while perhaps betraying something of impatience, discontent, and want of confidence.

Near the end of the letter there appears to be a reference to Ramman and Ammon.

The text is very badly broken at this point, and what remains is very uncertain. It is doubtful whether one may even read, as Winckler: Ramman u A-ma-a (nu).

No other reference is made to Ramman as a god in any of the other Amarna Letters, and the actual name only appears once in the name of a person, viz., Ramman-ni-ra-ri, king of Nukhashi, W.37.FP.36. Ammon is mentioned in:—

W.1.FP.13 written as A-ma-nu-um.

W.17(15).FP.5 „ „ A-ma-nu-um.

(24) „ „ A-ma-nu-um.

(76) „ „ A-ma-nu-um.

W.18.FP.6 „ „ A-ma-a-nu.

(These letters belong to the reign of Amenophis III.)

The reference in letter W.23.FP.12 seems so very uncertain that it is doubtful whether it is a reference to the gods at all. Therefore it is maintained that the conclusion to which these facts lead is as follows:—

It is possible that Akhenaten, before his accession, had already become notorious for his curious religious opinions. When he (Akhenaten) ascended the throne Dushratta, king of Mitanni, considered it a wise course to avoid mention of any of the gods, lest grounds for a breach with Mitanni should arise, since Dushratta, for his own safety's sake, and Tiy, for the sake of the reputation of Egypt, were both anxious that the alliance should continue. The words of Queen Tiy seem to betray some trace of nervousness for her son, and show that she was anxious that the allies of Egypt should keep faith with Akhenaten, despite his curious religious outlook.

That Akhenaten was already a monotheist at his accession, and that this fact was known even outside Egypt, seems to be the only explanation to account for the sudden and drastic change in the style and character of the letters which Dushratta sent to Egypt.

The letters from the kings of Kardunyash, Alashia, and Hatti provide no information with regard to religious matters in Egypt, but this is accounted for by the fact that these kingdoms were not bound by such close ties as those which held the kingdom of Mitanni to Egypt.

In the correspondence which was sent by the vassal chieftains of "the Syrian provinces" to Egypt, there is *no difference* in the mode of address in the case of letters sent to Amenophis III and Amenophis IV. The king is spoken of in each case as "the son of Samas" or even as "Samas" (the Sun-god). Expressions such as the following are also found in the letters addressed to Amenophis IV: "My god (or my gods), my Sun (Samas), the sun from heaven," etc.

The "gods" are referred to, Yitia (W.213.FP.96), for instance, speaks of "guarding the *gods* of the king," while the people of Dunip (W.41.FP.170) tell of "the gods of the king of Egypt"* being in their city.

All this is a clear indication that the religious movement of Akhenaten had little or no effect upon the Syrian portion of the Empire, and that even the "responsible chieftains" failed utterly to grasp the real meaning of the religious ideals of their king.

With Dushratta (father-in-law of the king of Egypt) it was different. He was bound by ties of kinship to the Egyptian royal house, and would be fully alive as to what was happening in the household of Amenophis III.

Thus it came about that when Akhenaten became Pharaoh, Dushratta in his correspondence both to the Queen Mother, and to Akhenaten, showed his knowledge of "the affairs of the day" by avoiding all mention of the blessing of the gods; perhaps it was not so much from conviction, as from a desire to win the favour of the new king.

JOHN ROBERT TOWERS.

[All transcriptions of names vary. The scribe wrote Nimmuria or Mimmuria.
The Greek Amenophis = the English Amenhetep.—Ed.]

(*This reading, "the gods of the king of Egypt," is a little doubtful.)

THE UNITY OF MAN

PART 3.

(Continued from p. 50. PART I was delayed for fuller treatment).

IN these days of brick and concrete it is interesting to remember that our houses were formerly built of wood even in places where stone was most abundant, and that this kind of building continued to the close of the sixteenth century.⁴² The most important part of the building operations was the fixing of the ridge-piece connecting the tips of the two gables, and this achievement was celebrated by a feast for the workmen. It is a time-honoured custom in Westphalia, where these half-timbered houses are still common, for the owner of a newly built house to give a "rearing feast" (*Richtfest*). The ancient Egyptians likewise were grateful to the men who had erected their tombs, for we learn from *Urkunden* IV 1055 that a sacrifice was offered for the workmen and foremen of the tomb, and a similar kindly feeling is expressed in *Urk.* I, 23: "Every one that has made this tomb for me, him have I contented."

Indeed, some of the closest parallels are to be found in burial customs and in arrangements for, and beliefs concerning, life after death. Tut-ankh-Amen, we may think, was buried with pagan splendour, but we realise that our ancestors were not so far removed in spirit from the ancient Egyptians when we read in Matthew Paris that the burial of Henry II was as follows: "He was clothed in royal robes, his crown upon his head, white gloves upon his hands, boots of gold-work upon his legs, gilt spurs upon his heels, a great rich ring upon his finger, his sceptre in his hand, his sword by his side."⁴³ And, though "we brought nothing into this world, and it is certain that we can carry nothing out," a liturgical comb would be buried with a bishop in the eleventh century—the same comb with which he had smoothed his beard before approaching the altar,⁴⁴ whilst an abbot of Westminster when he died was vested as for Mass with gloves, rings, and other ornaments, and with his pastoral staff. For comparison with the extraction of the viscera and their separate preservation in canopic jars, the following instances may be selected: the body of Eleanor of Castile, wife of Edward I, was buried in Westminster Abbey, but her heart went to the Black Friars, whilst Lincoln Cathedral had her viscera and effigy; the body of Prince Arthur, eldest son of Henry VII, was laid to rest in Worcester Cathedral, his heart at Ludlow.

It was the pious wish of every devout believer in Osiris to be buried at Abydos, though many had to content themselves with an empty tomb or a stele at this holy sepulchre. For example, Khenti-em-senti landed at Abydos, after discharging an important mission farther south, and set up a stele there.⁴⁵ Ikhnofert likewise took advantage of an official journey to Abydos to erect a tomb there, and allowed Minhotep, a member of his suite, to set up a stele in it.⁴⁶ Similarly, Richard de Beauchamp, the trusted friend of King Henry V, obtained leave from his sovereign in 1408 to visit the Holy Sepulchre; he

ultimately performed his vows, and set up his arms on the north side of the temple.⁴⁵ Edward I and Robert Bruce were both prevented by the same reason from visiting the Holy Land, and each left directions for his heart to be sent there at death.

The concern for burial in ancient Egypt and the material conception of the hereafter are repugnant to modern taste, but there was a similar preoccupation with death in comparatively recent times, whilst in the early Middle Ages "a coarse materialism ran through the whole fabric of religion," and "the future life was imaged in the strongest, coarsest colours of the senses."⁸¹ Many illustrious Englishmen ordered their tombs in their lifetime. King Henry V saw to the devising of his own tomb, and for his burial "his body was embalmed and cired and laid upon a royal carriage, and an image like to him was laid upon the corpse." Twelve years before his death Henry VI spent many hours in the Confessor's Chapel, and, having at last with difficulty selected a place, commanded a mason to be called to mark the spot.⁴⁸ In the lifetime of Henry VIII a contract was made with Torrigiano for a tomb in Henry VII's Chapel for the King and Queen Catherine of Arragon, which was to be larger than that of the founder.⁴⁸

Many and varied are the persons portrayed on Egyptian tombs and steles such as parents,⁴⁶ grandparents,⁴⁹ children, grandchildren,⁵⁰ nurse,⁵¹ friends,⁵² and even a favourite dog;⁵³ it is quite usual to see a married couple's entire progeny, including those who died in infancy, on Elizabethan and Jacobean tombs. Throughout the ages the artist has wished to be associated with his work: the maker reserved himself a corner in a fresco of Ptah-hotep's tomb;⁵⁴ in the west window of Winchester College Chapel kneels William Wynford, a master mason, in company with the master carpenter and the clerk of the works to William of Wykeham;⁵⁵ and in a thirteenth-century miniature of the Last Judgment the illuminator himself—William de Brailes—is the first of the Elect to be received into Paradise.⁵⁶

Our epitaphs are no less charged with posthumous vanity than the Egyptian passwords for a favourable judgment, and, allowing for differences in phraseology, the moral code, the virtues lauded, and the hyperbole are very much the same. Ruz-ahau, for instance, was "great in his city, splendid in his house, the great pillar of his family";⁵⁷ Sir John Smith, *d.* 1475, was "... a good householder, a fine man, large in alms, he did worship to all his kin, all the fellowship was the merrier that Sir John was in. For charity say a Pat 'nos.' Ave."⁵⁸ (*Cf. Urk. I, 10*: "All those who see this tomb may they pray God for me in this.") The Egyptians liked to compare themselves with their gods: Rutch-ahau was "Thoth in judgment, the image of Ptah, the equal of Khnum"; Rekhmara was "Thoth in all things."⁵⁹ Similarly, Lady Cope D'Oyley, *d.* 1633, was "Rebecca in grace, in heart an Abigail, in works a Dorcas, for the Church a Hanna, and to her spouse Susanna; prudently simple, providently wary, to the world a Martha, and to Heaven a Mary."⁵⁸ Antef, son of Sent,⁶⁰ "was remembered by his happy deeds—'Would that the world were full of his like!' was said of him by the people—he was bright of face to his inferiors, doing good to his equal." (Antef, son of Mait,⁶¹ "respected the great"); he was "the respecter of the hungry and the poor, open-handed, one who did not veil his face" (evade suppliants); another Antef⁶² was "the husband of the widow, the father of the wretched, the asylum of the orphan," whilst Ruz-ahau "loved good and hated evil; no lie came forth from his mouth, no evil was wrought by his hands."⁵⁷ A parallel for this composite epitaph may be found in one

dated 1623 of "Will Burgoin, a squire by descent, whose death in this world many people lament; the rich for his love, the poor for his alms, the wife for his knowledge, the sick for his balms. Grace he did love and vice control, earth hath his body and heaven his soul."⁵⁸ Prince Antef's epitaph insists on its veracity: "These are my qualities, those that I really have; it is not just an arrangement of words."⁶² If in some cases the deceased, like the Player Queen in Hamlet, "doth protest too much methinks"—and certainly the phrase *in mes*, (it is indeed) came to mean untruth—many had at least recognised the call of four of the Seven Corporal Works of Mercy:⁶³ Ruz-ahau "gave bread to the hungry, beer to the thirsty, clothes to the naked,"⁵⁷ and Antef, son of Mait, "buried the aged."⁶¹ Gratitude to friends and patrons finds similar expression: Antef, son of Sent, "was steadfast and loyal to his benefactor"; "he was my friend, faithful and just to me," said Mark Antony of Julius Caesar.⁶⁴ "He made me great, he advanced my place . . . he gave me every function that I had possessed from the time of his father," said Thetha of two kings.⁶⁵ Adam of Usk used imagery of an Egyptian ring in expressing his gratitude to Thomas Arundel, Archbishop of Canterbury: "He was the virtue, the lamp, the wisdom of the people, the torch and delight of the clergy, and the staunch pillar of the Church of the Christian faith, who gave me the two good livings of Kempsey in Kent and of Merstham in Surrey."⁶⁶ Even a comparatively recent epitaph such as George Canning's in Westminster Abbey may be matched in Egyptian by selecting passages from several inscriptions. Canning, who died in 1827, was "endowed with a rare combination of talents, an eminent statesman, an accomplished scholar, an orator surpassed by none. . . . He successively filled important offices in the State, and finally became First Minister of the Crown, in the full enjoyment of his Sovereign's favour and of the confidence of the people." Now Rekhmara was "knower of knower in all crafts, clever in all undertakings, skilled in bygone affairs, and the condition of yesterday caused him to know to-morrow."⁶⁷ Antef, son of Sent,⁶⁰ had "reached the limit of knowledge in his affairs" and "was skilled of speech against the narrow of heart"; Sa-Menthu was made "grain registrar in the South and North, scribe of the great harem, royal scribe and chief of works in the entire land":⁶⁸ one Amen-hotep's "love was with all men and his favour was established in the Palace."⁶⁹

As these inscriptions show, the enumeration of moral virtues did not exclude the mention of worldly honours in ancient Egypt or in more modern times. Few Egyptian epitaphs yield such complete biographies as does that of Sa-Menthu; most record some special incident, like Minhotep's, and one can but regret that more were not like "Mr. William Canning's, the richest merchant of the town of Bristow. Afterwards chosen five times Mayor of the said town for the good of the commonwealth of the same. He was in order of priesthood seven years and afterwards Dean of Westbury and died . . . 1474, which said William did build within the said town of Westbury a college. . . . The said William did maintain by space of eight years: 800 handy craftsmen, besides carpenters and masons every day: 100 men. Besides King Edward IV had of the same William 3000 marks for his peace to be had in 2470 tons of shipping. These are the names of his shipping with their burthens. . . ."⁵⁸ We may, however, note that Amen-hotep "entered into the Palace when he was in private so as to behold Horus in this his house,"⁷⁰ and King Men-khau-Ra brought up Ptahshepses "among the royal children in the palace of the King within his harem, more agreeable was he to the King than any other child."⁷¹ Similarly, the Marquis of Exeter, according to the Regulations for the Household of Henry VIII, "was the only

person, besides the ministers in attendance, who had the privilege of entering the King's Privy Chamber, 'being the King's near kinsman, and having been brought up as a child with His Grace in his chamber.'"⁷² Ptahshepses also mentions that "His Majesty allowed him to kiss his feet, and did not make him kiss the ground," an honour that was perhaps somewhat comparable with "the special licence granted to Richard Verney by Henry VIII to wear his bonnet at all times and in all places, as well in the King's presence as elsewhere."

"The early belief that the dead lived in or at the tomb, which must therefore be equipped to furnish his necessities in the hereafter, was one from which the Egyptian has never escaped entirely."⁷⁴ Breasted has drawn a vivid picture of the communion between the living and the dead at "the earliest Feast of All Souls."⁷⁵ No less eloquent of a persistence of the belief in the nearness of those who have "departed in peace"⁷⁶ to "those who are still on earth" is the procession to the cemetery with wreaths and greenery in the Roman Catholic parts of rural Germany on All Souls' Day. There are records in the Old,⁷⁷ Middle,⁷⁸ and New Kingdoms⁷⁹ of arrangements for offerings and services after the testator's death, and many O.K. texts are charged with the fear of misappropriation by a priest or of depredations by a private person; in these texts the owner of the tomb "cursed him in living and cursed him in dying" with threats of occult punishment by himself on earth,⁷⁹ and of an unfavourable judgment at the tribunal of Osiris after death. It has been pointed out, remembering the curses in deeds of the High Middle Ages, that these imprecations do not logically exclude the intervention of effective jurisdiction,⁸⁰ whilst Sir Samuel Dill quotes from Gregory of Tours the story of a departed spirit who carried a taste for good wine beyond the grave, and who took prompt measures to maintain the standard of his supply.⁸¹

There was indeed but too good reason throughout the dynasties for uneasiness about the piety of posterity and the upkeep of offerings. Mud was substituted for ointment in jars;⁸² tomb robbery was rife at all times, and was not, by the way, peculiar to Egyptian burials; Sahura took for Persen the allowance of loaves and oil that had served for Queen Neferhotep.⁸³ There are, moreover many protestations of innocence, such as the following: "I built this tomb of new material, I did not take any one else's property for it";⁸⁴ "I made this tomb on the side of Amentit in a pure place, where there was no other tomb";⁸⁵ whilst Hepzefi protested that he was only disposing of the property of his paternal estate,⁸⁶ and Amenhotep implored the priests and stewards not to covet his provisions, for he had not made mention of more than his own belongings, and had been a just man on earth, who had cheated none other of his possessions."⁸⁷

The distrust of executors was a common sentiment in later times, and was not peculiar to ancient Egypt. It is expressed in the inscription on a glazed tile at Great Malvern dating probably to about 1450,⁸⁷ and elsewhere, whilst Stow in his *Survey* notes the charitable actions of famous citizens "for the most part done by them in their lifetime. The residue left in trust to their executors, I have known some of them hardly (or never) performed; therefore I wish men to make their own hands their executors, and their eyes their overseers, not forgetting the old proverb:—

'Women be forgetful, children be unkind,
Executors be covetous, and take what they find;
If anybody ask where the dead's goods became,
They answer, So God me help, and holy dame, he died a poor man!' "⁸⁸

And, finally, the most conspicuous monument in the church of Sandon, Staffs., is one to the memory of Sampson Erdeswicke (died 1603), which he designed and executed in his own lifetime "to prevent the neglect of executors."⁸⁹

Allowing for differences in phraseology, the arrangements for the endowment of temples and the provision of services for the dead were much the same in ancient Egyptian and in medieval times, and *ka* priests and chantry priests had similar duties. "Truly masses for the soul and mass priests are deep down in human nature."⁹⁰ When Amenhotep III's new temple, called "United with Ptah," had been "constructed in beauteous fashion, he appointed *uab* priests and prophets of the children of the magnates of Memphis, and appointed fields and cattle, field-labourers and herdsmen, from the spoils that he had brought back from every land; all the offices of this temple his Majesty filled right well."⁶⁹ Much in the same fashion were abbeys, monasteries, and collegiate churches staffed and endowed.⁹¹ The Chief Steward Amenhotep's complicated bargain with his Royal master,⁶⁹ whereby he appointed property by written deed out of his fields, his serfs, and his cattle, in all 430½ acres, on behalf of the Pharaoh's statue, was in essence a provision for a lector priest for himself, and may thus be compared with medieval arrangements such as the following: In 1315 John, son of Reginald de Grey, obtained a licence for the alienation in mortmain of thirty acres of land to the prior and convent of St. Bartholomew's to find a chaplain to celebrate daily in the chapel of his manor of Portpool (now Gray's Inn Chapel) for the souls of himself, his ancestors, and all Christians;²⁰ Edward III's master mason left his property to his wife Katherine on condition that she employed two chaplains to celebrate in the church of St. Magnus at St. Mary's altar for the souls of Margaret, his late wife, his parents, Roger and Marian, King Edward III, Sir John Beauchamp, and others.⁴³

Antef, son of Mait,⁶¹ "made a contract with a lector priest to perform service in the tomb and to recite the litany to the *ka* priest at every festival of the month and of the half month, so that his name might be good and his memory endure unto this day." The first care of a medieval testator, after commending his soul to God, the Blessed Virgin, and the saints, was to provide for his burial either within or without the church, and then to arrange for funeral and memorial services, usually the "month's mind," and for periodical anniversary services.⁹²

There is abundant evidence of the endurance of racial types: a wooden effigy of a high official of the IVth or Vth dynasty that was found in a tomb at Sakkara was named the Shêkh-el-Beled, or Chief of the Village, by the finders because of its striking likeness to the shêkh of the neighbouring village. Some of the terracotta heads of foreigners found at Memphis,⁹³ the majority of which may be dated to 500-300 B.C., might be portraits of living people—the Syrian or Jewish trader and the Sumerians might be engaged in trade and finance in any modern city—whilst "the persistence of the type of Akhenaten in Egypt" has been noticed recently.⁹⁴ It is, therefore, not surprising to find that "men's little ways" have been equally enduring. Egyptian soldiers looked forward to returning to their homes and relating their exploits to their wives,⁹⁵ and similarly any survivor of Agincourt would "yearly on the vigil feast his neighbours . . . strip his sleeve and show his scars" and "remember with advantages what deeds he did that day."⁹⁶

Unofficial history has, indeed, always been written in the same way, thanks to that irresistible urge in human beings. "The tomb of Khnumhotep . . . bears on its walls among the beautiful paintings which adorn them the scribblings of 120 generations in Egyptian, Coptic, Greek, Arabic, French, Italian, and

English. The earliest of these scrawls is that of an Egyptian scribe who entered the tomb-chapel over 3000 years ago and wrote with reed-pen and ink upon the walls these words: 'The scribe Amenmose came to see the temple of Khufu and found it like the heavens when the sun rises therein.' " 97 A tree in the woods at White Down, Surrey, bears a neatly carved inscription in its bark, "Prisner (*sic*) of War, 1919," above the carving of a German miner's spade and pick; with a sure feeling for history, troops of the Rhineland Army of Occupation carved their regimental arms in the "Hall of Ancestors" at Schloss Burg, in which the heraldic trees of former owners had been traced back to Adam.

In conclusion, I could quote no better instance of the essential unity of man throughout the ages than the following extract from an account in *The Times* of recent excavations at Sakkara:—

"On the floor of one of the rooms to the north of the colonnade . . . was found a letter, probably of the VIth dynasty, as with it were fragments of accounts of the building of the Pyramids of Merenre and Pepi II. The letter is on papyrus and is a complaint to the Wazir's office from the officer in charge of troops at Tura, near Cairo, that the men under him had been sent to receive their clothing and had been kept waiting for six days before the issue was made. This letter, 45 centuries old, from the Tura company commander, has a curiously modern ring to anyone who has had experience of an orderly room or a quartermaster's office. On a wall near by is the record left by a tourist, eleven centuries before Christ, who stated in a fair round hand that he had given himself a holiday and had come to see the wonders of Sakkara, after having spent several years in campaigns of which he was the only survivor of his troop. It is an interesting coincidence that the Antiquities Department, when recently clearing an altar in a little-used temple at Sakkara, found the roughly cut inscription of a trooper in the Australian Light Horse, who, recording the date of his visit, on leave after the Armistice, went on to say that he was the sole member of his squadron who had come scatheless through the campaigns of Gallipoli, Egypt, and Palestine. Ancient Egyptian, in 1100 B.C., and Antipodean Anglo-Saxon in A.D. 1919, having gone through similar experiences, felt impelled to leave for posterity almost identical records." 98

"The whole world kin" indeed, or, as an ancient Egyptian would have said, "Skilled in bygone affairs, the condition of yesterday causes me to know to-morrow." 95

. L. B. ELLIS.

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- 42 S. O. Addy, *The Evolution of the English House*, p. 107.
- 43 Lethaby, *Westminster Abbey and the King's Craftsmen*.
- 44 Humann, *Die Kunstdenkmäler der Münsterkirche zu Essen*.
- 45 B.M. Sculpt. 574 (146); *Hierog. Texts* II, pl. 9.
- 46 B.M. Sculpt. 202 (237); *Hierog. Texts* III, pl. 11.
- 47 *Dict. Nat. Biog.*
- 48 Westlake, *op. cit.*
- 49 B.M. Sculpt. 568 (189), 573 (156); *Hierog. Texts* II, pl. 4 and 6.
- 50 B.M. Sculpt. 579 (129); *Hierog. Texts* II, pl. 15.
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⁵² B.M. Sculpt 571 (190); *Hierog. Texts* II, pl. 16.

⁵³ B.M. *Hierog. Texts* II, pl. 6.

⁵⁴ E. E. F., *Ptah-hotep*, p. 29, pl. xxxii. See also *Zeitschrift*, xxxi, p. 97; xxxii, p. 126; xxxviii, p. 107; xlii, p. 128.

⁵⁵ A. Hamilton Thompson, *Cathedral Builders of the Middle Ages*, in *History*, July, 1925.

⁵⁶ *Chester Beatty* MS. 38.

⁵⁷ B.M. Sculpt. 159 (96); *Hierog. Texts* I, pl. 47.

⁵⁸ Ernest R. Suffling, *Epigraphia*.

⁵⁹ *Urk.*, iv, 1074.

⁶⁰ B.M. Sculpt. 581 (197) and 562 (141); *Hierog. Texts* II, pls. 23 and 24.

⁶¹ B.M. Sculpt. 1164 (134); *Hierog. Texts* I, pl. 55.

⁶² Louvre C. 26 (Maspero, *Études de mythologie et d'archéologie égyptiennes* I, p. 45, and *Zeitschrift*, 1879, p. 51).

⁶³ The Seven Corporal Works of Mercy are derived from *Matt.* xxv, 35-6 and *Tobit* i, 16-17. The seventh Work (Burying the Dead) is from the latter source.

⁶⁴ *Jul. Caes.*, Act iii, 2, 1, 90.

⁶⁵ B.M. Sculpt. 614 (100); *Hierog. Texts* I, pl. 49.

⁶⁶ Adam of Usk, *Chronicles*, quoted in *Fourth Annual Report* of Friends of Canterbury Cathedral, Jan., 1931, p. 39.

⁶⁷ *Zeitschrift*, 60, 1925, p. 73.

⁶⁸ B.M. Sculpt. 828 (145); *Hierog. Texts* II, pl. 21.

⁶⁹ *Tarkhan* I, p. 34.

⁷⁰ *Tarkhan* I, p. 33.

⁷¹ B.M. Sculpt. 682 (32); *Hierog. Texts* I, pl. 11.

⁷² Lady Cecilie Goff, *A Woman of the Tudor Age*, 1930.

⁷³ A grandee of Spain has the right to perform a ceremony in which he makes a speech to the King about the services of his ancestors, then puts on his hat and sits down in the King's presence. His wife may sit on a footstool in the presence of the Queen. (He does not exercise this privilege every time!)

⁷⁴ Breasted, *Development of Religion and Thought in Ancient Egypt*, p. 51.

⁷⁵ Breasted, *op. cit.*, p. 264.

⁷⁶ Sa-Menthui (note 68). For "passed in peace" meaning "died" see Piehl in *Sphinx* II, 135.

⁷⁷ *Urk.* I, 11-15, 29-30, 35, 36.

⁷⁸ Hepzefi and Antef, son of Mait.

⁷⁹ "The crocodile against him in the river, the serpent against him on land" (*Urk.* I, 23), and "I will seize him like a wild fowl" (*Urk.* I, 116, also 90, 122, and 142. See Sottas, *La préservation de la propriété funéraire dans l'ancienne Égypte*, 1913. (*Bibliothèque de l'école des hautes études*, 250e. fas.)

⁸⁰ Moret et Boulard, *Donations et fondations en droits égyptiens*, in *Rec. de Trav.*, XXIX, p. 87, note 1.

⁸¹ "A noble citizen of Tours dying childless, left the Church his heir. His widow attended regularly, for a year, the masses offered for his repose, and always provided a sextarius of the famous wine of Gaza for the oblation. But, as her attendance became less regular, the subdeacon . . . substituted for the famous vintage a common wine of the harshest and roughest flavour. 'It pleased God,' says the narrator, 'to reveal the fraud. The departed appeared to his wife and complained that all his labour in this world had been in vain, since in the oblation

he found only a taste of vinegar'!" Dill, *Roman Society in Gaul in the Merovingian Age*.

⁸² *Diospolis Parva*, p. 15.

⁸³ *Urk.* I, 37.

⁸⁴ *Urk.* I, 71.

⁸⁵ *Urk.* I, 50.

⁸⁶ Breasted, *Ancient Records*, § 552 (Third Contract).

⁸⁷ "Think man, thy life may not ever endure;
That that thou dost thyself, of that thou art sure.
But that that thou keepest unto thy executor's share,
If ever it avail thee, it is but aventure."—J. G. Nichols, *op. cit.*

⁸⁸ Stow, *op. cit.*, p. 105.

⁸⁹ *Antiq. Journal* X, No. 2, p. 158, April, 1930.

⁹⁰ Petrie, *Religious Life in Ancient Egypt*, p. 166.

⁹¹ Petrie, *Ibid.*, p. 169.

⁹² J. G. Taylor, *Our Lady of Batersey*, p. 37. The "month's mind" was a memorial feast and service held one month after a death. These "minding days" were of great antiquity, and were a survival of the ancient Norse *minne* or ceremonial drinking to the dead. It is of interest to note the survival of this pagan custom in R.C. dioceses of Germany, in the form of the *Johannisminne*, the drinking of consecrated wine on St. John the Evangelist's Day, 27th December, a custom that was specially sanctioned for German dioceses. The *shrad* is held in India a month after a death.

⁹³ *Memphis* I, pl. xxxv-xliv, pp. 15-17.

⁹⁴ *J. E. A.* XVI, 1930, pl. iii, p. 3.

⁹⁵ *Zeitschrift* 39, p. 118-19.

⁹⁶ *King Hen. V*, Act iv, 3.

⁹⁷ Newberry, *Benihasan I*, pl. xxxviii, 3, quoted in Breasted, *Religion and Thought*, p. 271.

⁹⁸ *The Times* (Weekly Edition), 21st January, 1926.

REVIEWS.

Egyptian Temples, By M. A. MURRAY. 8vo. 246 pp., 64 pls. 1931. 12s. 6d. (Sampson Low.)

To everyone the attraction of Egypt lies mostly in the great temples, which are the only remains of the architecture ; they are the examples of great boldness of design, ingenuity, and of most delicate sculpture. The neglect of precautions for permanence is accounted for by the Indian principle of merit ; the virtue accrued from the construction is not lost by destruction, so conservation is little regarded. This explains how each builder remorselessly used up the works of his ancestors. The only funerary temple not quarried away is the last one that was built.

The accidents of age have been greatly increased by the wreckage of man. A roof that will last untold time, will suffer when opened up, and heat and cold play on its supports. Worst of all the destructions—because most useless—was when the Pashas of the last century blew up the pylons of Karnak with gunpowder, and left piles of loose blocks which no one cared to carry off.

Temples, so far, have been only described as features of the country, but here the views, plans, and descriptions follow, from place to place, without the distraction of other subjects. A better coherence is reached by comparing one class of work alone.

Some outline of the actual services, for which the temples were built, seems needed. The temple was not a daily slaughter-house, as in Jerusalem or Malta ; it was not a conventicle in ordinary times ; but the daily service of the god copied the domestic service to the master of a house, and began with incense, which remains as the first section of the Coptic service. Above all, to the people it was the place of the great festivals, as the mosque is now at the Tanta festival. The courts were decorated with flowers and greenery, everyone carried a bouquet, and the people's feast was laid in the house of the god. In late times even private dinner parties were held in the temple of Serapis, the metropolitan cathedral.

In this volume we can compare the temples of different ages, and for different purposes. Some scale to the plans would be a help. The descriptions are as full as a reader will wish, who does not desire the fullest detail. The whole seems almost free from the trifling errors which so often pervade compilations. On p. 12 the roof lights are not usually wider outwards, but widen inwards ; Hatshepsut had two tombs ; the Ramesseum stood back from the cultivation, which has advanced by the rise of soil ; and the papyri found at the Ramesseum were in a tomb of the Middle Kingdom, which had been covered over with later structures.

The Art of Egypt through the Ages. Edited by Sir DENISON ROSS. 4to. 80 pp., 265 pls. 1931. 42s. (The Studio.)

This work has been produced with a lavish amount of illustration, much of which has not appeared in the ordinary picture-books ; as such it must be

welcomed. Most of the plates are excellent, but unhappily about a quarter, including all the earliest, are printed impossibly dark, so that white stone seems black. For the Middle Kingdom the fine plates of *Staat aus dem Stein* are used, the best ever issued. The exquisitely graceful figures of the Tutankhamen tomb are well treated. One meets at intervals the refreshing sight of unfamiliar subjects.

The text of description is due to nine authorities, so the public will have confidence in the account. The certainty of such confidence makes it the more needful to avoid slips which will be copied elsewhere. In the Predynastic period there is no expression of the successive civilisations which differ so greatly, and which must have filled a far longer time than is suggested. The panelled walls of brick and stone are derived from wooden houses. Granite floors begin with Den, not with Khasekhemui (p. 13), who built the first limestone chamber. In the Middle Kingdom the usual muddle is perpetuated of entirely different heads being attributed to Amenemhat III. A first classification will be found in *Ancient Egypt*, 1929, 81. The invention of glass is attributed to Egyptians (46), whereas it was sporadically brought into Egypt thousands of years before its sudden exploitation after the conquest of Syria. Further, it is twice stated that no glass or glaze was used for inlay before the XVIIIth dynasty: the pectoral of Amenemhat III from Lahun has blue glass (or glaze), faded white. The temple of Edfu is not Saite, but of Ptolemy III at back, and the front illustrated is of Ptolemy IX. The Copts were not the inventors of the dome; it was used in the XVIIth dynasty, as well as the barrel vault. On plate 129B the fragment is of white limestone, not yellow jasper. On p. 78 a misprint places Khaliphs of Baghdad in the nineteenth century. Such slips are traps for the unwary.

The Alphabet, its Rise and Development from the Sinai Inscriptions. By MARTIN SPRENGLING. 8vo. 71 pp., 4 pls. 1931. 1 dollar. (University of Chicago Press.)

The position of Prof. Sprengling is moderately reasonable. He rejects altogether the fantasies of Grimme (*Anc. Eg.*, 1925, p. 88); he only accepts Cowley in part, he is critical of Leibovitch. After discussing the readings of all these in 24 pp., he launches out on his own interpretations. They are generally reasonable in result, but with many shaky points. For instance, in 351 he transposes signs. The frequent recurrence of *tnt* is rendered as a "gift"; but no guesser seems to have suggested that it is the name of Tanit, the Punic goddess identified with Astarte, and so with Hathor, the goddess of the temple from which these writings come. The whole of the material is in a difficult state, and hardly any example is complete. The most satisfactory is one from a mine translated "I am the miner Sahmilat foreman of mine-shaft four." The *arbo* "four" is confirmed by four strokes, made before the inscription.

After this account comes a chapter on the background of the subject, drawn from the Egyptian steles in Sinai. Next a comparison of the alphabets of Minean, Sinaitic, Phoenician, and Ras Shamra cuneiform. Also some world maps of alphabetic diffusion. But this is premature, as the material of the subject is not yet grasped. Of the Phoenician alphabet of 22 signs, which is here supposed to start from the Semitic signs of the XIIth dynasty, there are twenty known in Egyptian signs of the prehistoric and Ist dynasty. On looking at the Sinaitic not half of those signs could have started the Phoenician. So by the test of priority, and the much fuller agreement, the Phoenician is derived

from the Mediterranean signary of prehistoric times. The Sinaitic is really a jumble made by workmen, partly drawn from the old signary, and partly from the initial values of familiar objects.

An Introduction to Egyptian Religion. By ALAN W. SHORTER. 139 pp., 8 pls., and 24 line illustrations. 1931. 8s. 6d. (Kegan Paul.)

It is unfortunate when a young author begins his career in this manner. Instead of making his name first among his fellow scholars by careful and accurate work, Mr. Shorter has pushed into print with a book on religion—the most difficult of all subjects—addressed to beginners—the most difficult of all audiences. Mr. Shorter has also made the great mistake of talking down to his readers, and his condescending attitude is reminiscent of a young curate addressing a Sunday-school class, “And now, dear children, we will turn to so-and-so.” Mr. Shorter claims that, to understand the Egyptian religion, “it is not enough to be a first-rate archaeologist, scholarship is essential also.” He appears to apply the meaning of “scholarship” only to the knowledge of a language, but surely the more exact definition is “precise knowledge and critical appreciation,” and in this sense of the word Mr. Shorter’s book is lamentably deficient. The coarse and inaccurate drawings of the gods, the equally inaccurate account of some of the deities (*e.g.*, that Mut is depicted as a nude woman, and that Amon wears ostrich feathers), the poverty of the language counterbalanced by the wealth of italics and exclamation marks, show that Mr. Shorter has still a long way to go before he can write a “Religion without tears.” That such a book is needed is very certain; none know it better than those who have the training of students. A well-written book on the subject, giving the general facts without any overloading of detail would be welcome, but it must be done by someone who not only knows the Egyptian religion but is also widely read in other religions, has studied psychology, and has a deep and sympathetic knowledge of religious experience and the aspirations of the human heart. Such a writer has not yet been found; the literary pundit still holds the field and tries to keep the greatest of all subjects within the narrow limits of his own grammatical understanding of a few manuscripts and inscriptions.

M. A. MURRAY.

Metropolitan Museum of New York. The Tomb of Ken-Amun at Thebes. By N. DE G. DAVIES. 2 vols. 70 pp., 70 pls. 1930. (New York.)

When the names of Mr. and Mrs. de Garis Davies occur on the title-page as the author and artist of a book on ancient Egypt the student can be assured that here is a volume which will repay careful perusal and study of text and plates. Mr. Davies’ gift of lucid exposition is used to advantage in his account of the tomb, and more particularly in the description of the scenes. Every detail is carefully considered, and many obscurities in the meaning of the paintings are revealed by the light of the author’s vast knowledge of his subject. Though his remarks are always worth noting, he is at his best in his explanations of the various objects displayed in the scenes of daily life, especially the artistic output from the Pharaoh’s workshops and studios. His summary, however, of the religion of ancient Egypt is perhaps a trifle too severe: “Religious life lies in averting the annoyance of the gods and in humouring their predilections. Piety partakes rather of diplomacy than of loyalty; and as their ethics blossom out into precepts of conduct for the worldly wise, so their religion abounds in well-considered investments of devotion.” This is possibly true of the ancient Egyptian, but “the well-considered investment of devotion” is equally true

of many a follower of a modern religion. The plates show that Mrs. Davies keeps up her high standard of accuracy in draughtsmanship and colour. As a copyist of Egyptian paintings she is unequalled in reproducing the spirit which imbued the Egyptian artist as well as the figures and scenes which he portrayed. Mr. Hopgood's work is good, but suffers, as the work of almost any artist would suffer, by being placed beside that of Mrs. Davies. The tomb of Ken-Amun is extremely important artistically and archaeologically, and the publication is worthy of its importance. There is only one serious fault to be found with it; the two volumes differ so greatly in size that in a library it is difficult to keep them together.

M. A. MURRAY.

JOURNALS.

SYRIA. XI. Part 2.

THUREAU-DANGIN, F.—*Peintures Assyriennes de Til-Barsib*. These paintings have been carefully copied by hand, without restorations. The main scene is of the king on his throne with over two dozen courtiers and guards. Many of these are tribute bearers. The attendants wear ribbed gold earrings, like those of Hyksos found at Gaza.

PRZEWORSKI, S.—*Encensoirs de la Syrie*.—The most usual type is a circular bowl, with the carving of a hand holding it below. This is compared with the Egyptian form of a rod ending in a hand, which supports a conical cup. The form of fibula with a hand clutching the pin shows how readily an anthropomorphic ornament is applied.

MESNIL DU BUISSON, COMTE DU.—*Fouilles à Mishrifé-Qatna*.—This describes the ground plan of the palace, of which a model is photographed, containing 38 chambers and three open courts. In the foundation of the temple were jars containing bones of infants. Four valuable plates are given, containing the types of pottery in twelve sites, varying from the Vth to XXIIInd dynasty in the Egypto-Palestine scale. This series of about 180 forms might form the base of a regular corpus if numbered by types. The special Copper Age type of Palestine agrees with the earliest of these stages from Tomb IV of Mishrife.

DUSSAUD, R.—*Quatre campagnes de fouilles à Byblos*.—This general review of M. Montet's work contains three new details. The foundation deposit jar, which is akin to the drab pottery with cordage pattern of the XIIth dynasty; a pendant with eight-pointed star of granulated gold work from Nihavend, which suggests that the star made in such work from Dahshur may be Perso-Elamite; and a top view of the Ahiram sarcophagus, showing the figures and lions.

Part 3.

DIEHL, G.—*Argenteries Syriennes*.—Figures of three spoons of the usual Byzantine type, with ribbed stems.

DUSSAUD, R.—*Haches a douille de type Asiatique*.—Here is a valuable series of the type of axe with spiked back (see figure on cover of this number).

Also a horse-bit with sphinx cheek-pieces, and a series of Luristan bronzes, with four pots of Luristan. In the *Bibliographie* are some painted vases of Alishar Hüyük, from 1600 B.C. to Greek times. A list of technical terms of pottery agreed on for English, French, and German is issued, including slip, wheel-finished, wash, glazed, burnished, matt paint, lustre paint, frit, and reserve slip. "Vernissé" is banished, but it does not seem that there is any definition for the usual black and red of Greek vases; "iron-black" and "iron-red" might be suggested.

Part 4.

VIROLLEAUD, C.—*Tablettes de Mishrifé-Qatna*.—This gives 31 pp. of transcription and translation of the inventories of temple property. There is an interesting field here of research on the names of weapons and ornaments, compared with those in other languages. In the first list is a *hurubbn* in the hand of the goddess, obviously the Hebrew and Arabic *harba*, a sword or spear. By comparison of all the instances it should be possible to get fair definitions of such words.

DE MANNEVILLE, E.—*Le Sanctuaire de Hal Tarxien a Malte*.—This is a review and summary of Sir Themistocle Zammit's *Prehistoric Malta*. Good illustrations of the monuments, spiral patterns and pottery, make this a convenient abstract. The carinated bowls of the Neolithic pottery are most like such bowls of the early Amratian.

XII, 1, 1931.

SCHAEFFER, F. A.—*Fouilles de Minet-el-Beida et de Ras Shamra (Printemps 1930)*.—The clearance of previous work is happily being run off, to ground which has been searched, a wise precaution. All the evidence, so far, is for the Mykenaeen date of the settlement: the influences are Aegean, Hittite, and Egyptian. A stele of Egyptian style bears the god Bail of Zāpunā adored by the royal scribe, intendant of the treasury of Māmi. In the court of the temple were fragments of life-size figures of granite and sandstone in Egyptian style; there had been also sculptures of the XIXth dynasty, wrecked by Turkish treasure-seekers.

VIROLLEAUD, CH.—*Déchiffrement des tablettes alphabétiques de Ras-Shamra*.—These are written in a new alphabet of cuneiform, adapted from the Sinaitic. By guessing at repeated words the key has now been found, and the language is Aramaic closely kin to Hebrew. The religious texts name Baal, Anat, and Astart, also the personifications of divine attributes, divine wisdom, and divine justice. These are very interesting as showing the same ideas as later, when Justinian dedicated his greatest buildings to divine wisdom and divine peace. The framework of these religious texts is of dialogues, between the gods, and of deities with Taphon, a glorified hero. [See also *Illustrated London News*, 20th Nov., 1930, for illustrations.]

NEUVILLE, R., et MALLON, A.—*Débuts de l'âge des métaux dans les grottes du désert de Judée*.—The Aeneolithic period is stated to be abundant in Palestine. Periods distinguished are Ghassulian, Tahunian, and Canaanian. The principal sites are Um Katafa, Teleilat Ghassul, and Um Qalaa in Wady Khareitun. Um Qatafa is mainly described; the large fan scrapers, and the thick cups with low handle, belong to site A of Bethpelet, the last before the Copper Age.

ROSTOVITZEFF, M.—*Bronze d'Anatolie, de Syrie, et d'Arménie*.—This study begins with figures on rein rings of harness, man and horse, from Boghaz-koy

and horse alone, evidently kin to the ass figures from Ur. Also figures of deities, deity between horses, and riding horse. The goddess and horses is looked on as the Oriental original, the source of which is unknown. [We may regard it as one of the many variants of the theme of a deity controlling wild nature: lions, bulls, horses, birds, etc. See *Decorative Patterns*, pls. i-iii.]

GJERSTAD, E.—*Swedish excavations in Cyprus*.—Palaeoliths are found on the island of Petra ton Limniti, Neoliths in Lapithos. The palace of Vouni, four miles S.W. of Soli, which is of the Vth century B.C., was excavated; it is on the Mykenaeon plan of building.

DUSSAUD, R.—*Sur les tablettes de Ras Shamra*.—This gives a translation of tablets stating the offerings to different gods. The god Dn-el or "justice of God" is supposed to be that named by Ezekiel, rendered as Daniel in xiv., 14, 20; xxviii., 3.

NOTES AND NEWS.

The excavations of the British School were resumed at Tell el Ajjul (Ancient Gaza) in the latter part of November. Soon the remains of large public buildings were found on the highest ground, with walls two or three times as thick as those of ordinary houses. These buildings had been burnt; lower down was another such building, also burnt; lower still, massive walls with casemate recesses. The founding of the second building was marked by a horse sacrifice in the foundation, and horses were eaten, as shown by the bones scattered around on the surface. This is certainly of the Hyksos age, by the type of pottery used in the oven. Further work in the cemetery has opened over a hundred tombs. The detail of the results will be described in our next number. This work has to be carried on from the small capital of the school, as no considerable help has been received, except from Sir Charles Marston.

We have to congratulate Dr. Margaret Murray on the title by which the University of London has recognised her great service to the teaching of Egyptology during more than thirty years.

INTERNATIONAL CONGRESS OF PREHISTORIC AND PROTO-HISTORIC SCIENCES.

"The British Organizing Committee desire to bring to the notice of Archaeologists the First International Congress of Prehistoric and Protohistoric Sciences which will be held in London from August 1st to 6th, 1932. The Congress will be divided into sections, the third of which deals with the Neolithic, Bronze, and Early Iron Ages in the Ancient World. Historical civilisations will only be dealt with in so far as the material is auxiliary to prehistoric studies, or is treated according to their methods. The British Organizing Committee cordially invite the co-operation of archaeologists engaged in research in Egypt and the Near East, more especially those interested in the relations of the Near East with the Ancient Mediterranean World and the area of the Caucasus and South Russia. Agenda and invitations will gladly be sent on application to the Secretary of the British Organizing Committee, Society of Antiquaries, Burlington House, London, W. 1."

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